



EPISCOPAL NEWS SERVICE

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90170

NEW ZEALAND CONSECRATES FIRST WOMAN TO SERVE AS DIOCESAN BISHOP

by David Best

Describing herself "not as a pioneer, but someone who believes in God's present moment," the Rev. Penelope Jamieson was consecrated the first woman diocesan bishop in the Anglican Communion in a colorful and spirited service held on June 29 in Dunedin, New Zealand.

Archbishop of New Zealand Brian Davis and a dozen other bishops--including Bishop Barbara Harris of Massachusetts, the first woman bishop in the Anglican Communion--laid hands on Jamieson to consecrate her as the seventh bishop of Dunedin, the sprawling southern-most diocese in the South Island of New Zealand.

The following day the new bishop was enthroned in the Cathedral Church of St. Paul in Dunedin. When she gifts symbolic of service and priesthood, she was addressed as "Penny, Mother in God." After the service she solemnly blessed the city from the steps of the cathedral. Then, surrounded by her clergy and other bishops, she waved and shouted, "Hi, Dunedin."

"May God give me the burning desire to devote myself to you, my dear brothers and sisters in the ministry, so that I may be of some use to you in carrying out the work of God," Bishop Jamieson told her flock. She reminded them that the church of today must be shepherd, priest, and servant to the whole world so that "it can fulfill its role."

"The point of having the visible leadership of the church made up of shepherds, priests, and servants is quite simply to enable the whole church to be Christlike," Jamieson said.

Jamieson's nomination and election was something of a surprise--not so much in the diocese, which quickly got used to the idea, but for the rest of the church, both in New Zealand and the worldwide Anglican Communion. When her name was mentioned during the diocesan electoral synod last November, Jamieson allowed the nomination, not because she expected to be elected, but because she was convinced women should be considered.

"I didn't believe it possible for a woman to be elected bishop, but I believed it right that the church should begin to realize that one day it would happen," Jamieson said. "I honestly hadn't anticipated that it would happen so soon--or that it would happen to me."

Synod members who elected Jamieson a bishop insist she was chosen because she was the right person for the job, not simply because she was a woman. They were looking for a people-person, a pastor, a strong leader who is open to the real challenges of their diocese--a dwindling population, unemployment, and a decline in the quality of rural life. The synod, in fact, spent the whole of its first session considering such matters before it moved to nominations. One synod member, near the end of the voting, supposedly said he had read all the background papers thoroughly, and listened to the debate most carefully, and if Jamieson had been a man the election could have been over some time ago.

The Diocese of Dunedin, created in 1869, covers 30,000 square miles and has 43,000 Anglicans in a population of almost 300,000. It is generally regarded as a conservative area, originally a Presbyterian Church settlement

that still delights in its Scottish heritage now mixed with native Maori culture. Yet a certain amount of innovation is in its pioneer blood. Dunedin, for example, provided New Zealand with its first woman doctor and its first woman lawyer--and has now given the Anglican world its first woman to lead a diocese.

Despite the obvious excitement surrounding the consecration, two bishops boycotted the service as a reminder that the controversy over the role of women in the church continues. Roman Catholic Bishop Leonard Boyle changed his mind and, at the last minute, declined the invitation to the consecration. Roman Catholic lay people, on the other hand, demonstrated on the steps of the Anglican cathedral, shouting their congratulations on the historic occasion.

The other bishop who refused to attend was a member of the Anglican family, Bishop Whakahuihui Vercoe, responsible for pastoral oversight of New Zealand's indigenous Maori people. He said his people needed "time and space" so that they could "reflect and define our position throughout the whole of the Pihopatanga [Maori Church] and Maoridom concerning the role of a woman bishop within the structure of the province, especially her future relationship with the work of the church amongst Maori people." He said the Maori Church must address the position of women in Maori society "before we can include the position of Pakeha [European] women." Jamieson expressed her sadness that Vercoe could not be present but also expressed optimism that the issue would be worked out "to the benefit of the whole church."

The absence of the two bishops underscored the continuing delicacy of Anglican-Roman Catholic relations in New Zealand and the debate over Maori-European relationships, intensified as the nation observes the 150th anniversary of European colonization.

Roman Catholic and Maori women have publicly objected to the stance of the two bishops, making it clear they disagreed with the official position and declaring their support for the consecration of Jamieson.

In an interview, Jamieson said she did not understand the heart and mind of God about her nomination and election but was learning to trust God more, "like a disciple walking on water." She acknowledged that she was part of a changing order and that, much to our surprise, those changes often came in zigs and zags.

The Rev. Pat Muxlow, guest preacher at the consecration, warned Jamieson that, while leadership provided direction, it didn't always mean walking ahead. "Sometimes, as a true member of your diocesan family, you will need to walk alongside, and even occasionally walk behind your people," she said. "As the spiritual leader of this diocese, you must achieve a balance between your responsibility to discernment and vision--a vision that will enable people to develop their full potential and rightfully exercise their ministries in the mission of the church.

"Our religious leaders today must be women and men who will be and do and shout about the injustices of the world, in society or the church--leaders who will open the eyes of the blind to new visions for God's creation."

--David Best is communications officer for the Diocese of Dunedin. He is also vicar of the university parish in Dunedin.

(Editors note: The next issue of ENS will include a report of the American presence at Dunedin by Julie Wortman of the Episcopal Life staff.)

90171

**NELSON MANDELA, A 'MODERN-DAY MOSES,' CONQUERS NEW YORK,
PRESIDING BISHOP LEADS CALL FOR CONTINUED SANCTIONS**

by James Solheim

Over 3,000 people jammed the cavernous, Gothic splendor of Manhattan's Riverside Church on June 21, eagerly anticipating the arrival of Nelson Mandela for a "service of praise, thanksgiving, and commitment."

Mandela devoted the first morning of the New York visit--part of a six-week, 14-nation tour to turn up the pressure for more changes in South Africa--to express his appreciation to the religious community for its strong support during his 27 years in prison. The crowd at Riverside was eager to share in the historic visit of the man who had gone from prison to center stage of world attention.

During an hour-long delay, members of the congregation fidgeted impatiently in their seats under the humorless glare of State Department security.

Suddenly African drums and chants filled the sanctuary, and everyone jumped up in an effort to catch sight of Mandela. The massive pipe organ swelled, trying to match the intensity of the drums, as the procession moved slowly up the center aisle. And there he was, the regal figure, buoyed by an outpouring of curiosity and affection, with his wife, Winnie, at his side.

After a series of prayers by Christian, Jewish, and Muslim religious leaders, Mayor David Dinkins of New York welcomed this "modern-day Moses" who "could not be silenced by decades of imprisonment."

In his introduction the Rev. Gardner Taylor of Brooklyn, the dean of America's black Baptist preachers, called Mandela the "true leader of South Africa," "the drum major of the music of freedom," and "the bright morning star of our hope....certified by his own courage and integrity, ratified by the blood of countless black Africans slaughtered in freedom's cause, and confirmed by people of decency everywhere." Chiding the United States for teaching South Africa "the structures of apartheid," Taylor provoked a spontaneous outburst of applause that subsided only when Mandela himself mounted the huge pulpit and raised his hand for silence.

In measured, heavily accented English the deputy president of the African National Congress (ANC) thanked church leaders for taking up the "mission of justice and peace," and for standing firm on sanctions. "You did not forget us, nor abandon our struggling people."

Mandela said the anti-apartheid movement is "now closer to its goal than any time before." Quoting Isaiah, he said, "We have risen up as on the wings of eagles, we have run and not grown weary. Finally, our destination is in sight." There is still much work to be done, he warned. "We enter now the final stages of our struggle....The old order is crumbling--but the new age is not yet dawning," and he pleaded for continued pressure because most of the basic structure of apartheid is still in tact. While he didn't doubt the integrity of South African President de Klerk, he expressed some doubts that South Africa was ready for the transition to full democracy. "Economic sanctions must be maintained for the simple reason that the principle of one

person-one vote is still the privilege of whites only in the country of my birth."

After the congregation sang the black "African National Anthem," Presiding Bishop Edmond L. Browning mounted the pulpit to offer a "call to action" on behalf of the religious community--but before he could speak a spontaneous demonstration of young people, dancing and chanting, filled the aisles of the church. Mandela was obviously buoyed by the music as he swayed in beat, his right fist raised in the air, the familiar salute of the ANC.

"God bless Africa, guard her children, guide her leaders, and give her peace," Browning chanted when the demonstration ebbed. "From the darkness of your prison cell in those early days on Robben Island, you fired the imagination of the world and became for us a light. You are a light that exposes the evil of apartheid and draws all of us to your cause," Browning said to applause. He pledged the "continuing commitment of the religious community to stand with you and all of God's justice-loving people in South Africa until apartheid is totally dismantled." After promising to "keep the pressure on," Browning said the religious community would "remain your companions on the journey to that new and free South Africa."

Browning was one of 140 religious leaders who met privately with Mandela before the Riverside service. Mandela told the group that the churches have been "in the first line of the struggle ever since I can remember." The religious leaders adopted a "New York Declaration" calling for continued sanctions, release and amnesty for all political prisoners, and elections based on one person-one vote. At the meeting they gave a check for \$200,000 to the Mandela Freedom Fund, which focuses on assistance for South African blacks in the areas of education, medicine, and housing.

90172

UNION OF BLACK EPISCOPALIANS SEEKS TO STRENGTHEN ROLE IN CHURCH AND SOCIETY

by Margo Davidson

The Union of Black Episcopalians (UBE) concluded its 22nd annual conference in Philadelphia determined to increase the number of blacks in ministry and positions of power, evangelize a dwindling population of young black Episcopalians, and reach out to the masses of blacks who are consumed by poverty and despair.

The conference was held on the upper-class edge of Philadelphia, quite removed from urban blight. Gathered on the College of Textiles and Sciences' picturesque campus, the Episcopalians were welcomed by the city's first black mayor, W. Wilson Goode. Then one of their own, Secretary of the Commonwealth of Pennsylvania Christopher A. Lewis, a prototype of the black Episcopalian--well-educated, well-dressed, and well-to-do--told the audience of about 500: "Now that we have moved into the society, it is time to move up." In other words, despite a growing number of blacks who are in the

middle-class mainstream of America, there is still a great deal of room to move up.

At 34, Lewis is the youngest secretary in the history of the commonwealth. Like other blacks, Lewis has a prominent position, but he feels there still aren't enough black governors, black bishops, and black chief executive officers.

Members of the black middle class are sometimes accused of "forgetting where they come from," according to Lewis. He told the black Episcopalians that they are in prime positions to make a difference in the lives of those ravaged by drug abuse, homelessness, and other social ills.

Randall Robinson, the head of TransAfrica--which was in the forefront of the move to impose economic sanctions against South Africa--also spoke on black Episcopalians' responsibility to reach out to those less fortunate. Robinson received his first grant to establish TransAfrica in 1977 from a black Episcopalian, the Rev. Canon Robert C.S. Powell, then the director of National Mission in Church and Society.

At the conference banquet, Robinson told the participants to keep their priorities in order. "The idea is not to be famous but to be powerful enough to protect our interests. It is more important to *own* the Denver Nuggets than to *play* on the Denver Nuggets," he said, in reference to the pro basketball team.

Robinson's speech was interrupted by several bursts of applause, particularly when he said that blacks should be more self-supporting. "It's high time that we stop picketing all the time. It's time to train young people on what to do when in positions of affluence and influence, and they must be made accountable once they get there."

Concerns relating to black youth was high on the agenda of the conference. Many UBE board members expressed their concern over the dwindling number of young black candidates for holy orders and a far deeper concern for "young people dying in the streets" due to crime, drug abuse and drug wars, AIDS, and homelessness. "It's a real crisis confronting us right now," said the Rev. Canon Kwasi Thornell of Washington Cathedral and immediate past president of UBE.

Holding its first "intergenerational conference," the UBE incorporated youth into the main conference rather than having a separate meeting. Even the conference title, "Do the Right Thing: The Challenge for the Church in the 90s," reflected the youth presence at the conference. The theme was taken from film director Spike Lee's controversial movie on race relations.

Speaking on behalf of black youth, Sydney Hall, 16, of St. Monica's Episcopal Church in Hartford, Connecticut, told a workshop on crime that black-on-black crime is related to a lack of education. "Black youth don't know their history and so they are lacking in self-esteem and pride. The reason for so much anger toward each other is because we don't know who we are," Hall said. "We have to start educating blacks about the blacks that built Africa and the United States as well as our history and our very visible role in the Bible."

In a workshop on "Empowerment," the Rev. Canon Harold Lewis, the Episcopal Church's staff officer for Black Ministries, quoted the Rev. Jesse Jackson: "You can't be what you don't see." Lewis said that young people don't see a future in the Episcopal Church--partly because all around them they see mostly whites in positions of real power and authority. Lewis summed up his remarks: "God does not choose the worthy; he makes worthy

those who choose him."

The conference ended with the election as president of Judith Conley, 49, a human services consultant and church worker at St. Paul's Episcopal Church in New Haven, Connecticut.

--Margo Davidson is a freelance writer who writes occasionally for the Philadelphia Tribune.

90173

UNDER ONE ROOF PARTICIPANTS TOLD TO SEEK JUSTICE FOR OTHERS

by Jeffrey Penn

ST. LOUIS, June 17--More than 200 Episcopalians from across the country, representing 10 social justice and specialized ministry networks, concluded four days of meetings here with what one participant called "a renewed conviction to work for justice within the church as well as within the world."

The second meeting of "Under One Roof: In Church and Society" (UOR) was a sequel to a similar 1987 event that drew more than 550 Episcopalians from 16 organizations. Although the size of this meeting was almost half of the 1987 meeting, most participants felt that the smaller gathering was no less enthusiastic. "I think a lot of the people here are new," said the Rev. Sarah Motley of Princeton, New Jersey, one of the planners of the conference. "I think that represents new blood and new energy."

The three-day meeting was a whirlwind of workshops and plenary sessions that sought to educate as well as motivate participants about the possibilities for involvement in social justice issues. "The whole reason for 'Under One Roof' is to bring people together--not necessarily to draft a statement or plan strategy," said Eric Scharf, a conference coordinator.

"I was heartened by the reports of activities happening in local communities in the areas of social justice and pastoral ministry," said Scharf, who is administrator for the National Episcopal Coalition on Alcohol and Drugs (NECAD).

"I feel content that it provided the various organizations a way to speak about overlapping issues and gave people the opportunity to prepare for General Convention," said Marge Christie of the Episcopal Women's Caucus and a member of the UOR planning committee.

"I was disappointed that the conference was half the size [of the previous UOR conference], and I hoped that this is not a symbol that it would mean half commitment on the part of people who are involved in social justice issues in the church," said Louie Crew, a professor at Rutgers University and a founder of Integrity. Crew said he felt that most of the people at the conference were "already converted" and hoped that any future conference would include a larger variety of groups in the church.

Advocacy begins with the Bible

In an opening address to the conference on the theological basis for advocacy, Bishop Frederick Borsch of Los Angeles told the participants that "any theology of advocacy begins with the Bible."

Borsch recounted scriptural stories to illustrate that the biblical witness is one of "including the marginalized into the kingdom." He said that the question on the minds of most religious people is not "Who is my neighbor?" but rather, "Who is not my neighbor? We want to know who we can set outside of our circle of concern," Borsch said.

Borsch insisted that advocacy groups have a responsibility to oppose a "culture dominated by a preoccupation on individual rights" in favor of a vision of the wider community. He also charged the conference participants to see beyond the needs of their own constituencies. "I hope that advocacy groups, however just and right their cause may be, will not merely advocate for themselves--but for others, particularly those who have no advocates."

State Senator Roxanne Jones of Philadelphia roused the conference in an address on the political basis for advocacy. "We have got to regroup our efforts to work for justice. We need to get out of our pretty church buildings and get to work," she said. Jones recounted how she had struggled to get off the welfare rolls to become the first black woman to sit in the state senate of Pennsylvania.

Jones suggested that her own experience of community organizing and demonstrating for welfare rights was a testament that "you can do anything you want to do." She echoed Borsch's sentiment that advocacy in the political realm is primarily concerned with the welfare of others. "I learned several important lessons on welfare," said Jones. "I learned how to share with other people and how to get along," she said.

In a separate address, Gretchen Eick, the executive director of an ecumenical lobbying organization known as IMPACT, told participants to gather their individual concerns and put their faith "into action." Eick reminded the conference, "We are not in advocacy work because we are Democrats or Republicans--but because we are people of faith.

"We are living in a pretty incredible time--a time to make cynics into believers," Eick said. She recounted the fast pace of changes in the world as a "witness of the power of God to make all things new." Eick challenged the religious communities to seize the moment and claim their power and to work together to advocate for justice at all levels of government.

Throughout the conference a variety of workshops presented opportunities for participants to explore new areas of interest--including workshops on apartheid, AIDS, prison ministry, homelessness, poverty, alcohol and drugs, homosexuality, the environment, the politics of General Convention, racism, the Middle East, Central America, and the politics of the post-Cold War world.

More light than heat

Although the workshops provided light for individuals, there was not an overwhelming sense of heat among so large a gathering of activists. One exception was the large contingent of Integrity, an organization of gay and lesbian Episcopalians.

Members of Integrity challenged the church to "stand with" gay and lesbian Episcopalians in the wake of the controversial ordination of an openly gay priest in the Diocese of Newark. Some members of Integrity feared that General Convention might provide the scene for a "backlash" concerning the acceptance of gay and lesbian Episcopalians.

Several members of the Diocese of Newark expressed anger that the presiding bishop and his Council of Advice had adopted a statement in

February "disassociating" themselves from the December ordination of the Rev. Robert Williams.

Although the 1991 General Convention was clearly on the minds of everyone at the conference, participants did not unite behind goals or strategies to take to Phoenix. Nevertheless, by the end of the conference more than a quarter of the participants had signed informal petitions that were circulated.

One petition called for the Episcopal Church to establish a registry for "tax resisters" who wish to withhold tax support of the military. A second asked General Convention to exhort members of the church to take part in "radical and nonviolent political action" aimed at sharing the earth's resources.

The closing Eucharist at Christ Church Cathedral returned to a theme often repeated during the entire conference: Work for justice because it is right, not out of any self-righteousness. Verna Dozier, a lay theologian with the Alban Institute in Washington, DC, charged the advocacy groups in her sermon: "We will not necessarily be popular, but let us never fail to be loving."

Dozier told the participants of "Under One Roof II" that the motivation behind advocacy is not human kindness, but rather the love of God. "Our very insistence on how worthy we are separates us from God," she said. Yet, she insisted that social justice followed directly from the knowledge that humans are loved by God.

Dozier also criticized religious people who try to "spiritualize" the power of the Gospel, ignoring its message to seek justice. "John the Baptist gave specific directions for changing the system--within the system," she said.

90174

IMPROVEMENTS IN EL SALVADOR MAY REQUIRE CONTINUED PRESSURE BY U.S. CHRISTIANS, SAY EPISCOPALIANS ON NCC DELEGATION

Continued pressure by Christians in the United States may help quicken the pace of economic progress and political reform for the citizens of El Salvador, according to two Episcopalians who were a part of a recent dialogue between the Salvadoran government and religious leaders from the United States.

"Church leaders throughout El Salvador kept telling us that they are so grateful for the work of Christians in the United States and that we need to keep our government and the Salvadoran government's feet to the fire," said the Rev. Robert Brooks, staff officer of the Washington Office of the Episcopal Church.

"The numbers of murders and harassment has diminished, but not completely stopped," said Carolyn Rose-Avila, coordinator of the Overseas Development Office of the Episcopal Church.

Brooks and Rose-Avila were part of a nine-member delegation sponsored by the National Council of Churches of Christ in the U.S.A. (NCC) that met with religious and government officials in El Salvador from June 24 to June 29. The delegation traveled to El Salvador in response to an invitation of Salvadoran President Alfredo Cristiani during a visit with U.S. religious

leaders at the Episcopal Church Center in New York last January.

"The message we got from the churches was that the current talks (between the Salvadoran government and the rebel movement) is the best chance for peace in the past 10 years," said Brooks. "President Cristiani was very hopeful, and I have heard the same optimism from both sides of the conflict," he said.

Yet, major differences remain between church and government representatives concerning the pace and method of economic and political reform within El Salvador that could lead to a peaceful and prosperous society for the Central American nation.

Both Salvadoran government officials and representatives of the U.S. Agency for International Development (AID) described a development model for El Salvador that transfers control of banks and other central economic and financial institutions from the state to the private sector, increasing reliance on "market forces," and reserving for the government only a regulatory role with respect to the meeting of social needs, according to Rose-Avila.

Rose-Avila said that the government is concentrating on an economic development strategy focused on the broad theoretical level. She added that she thinks there is a fundamental flaw in the plan, resulting from a serious misreading of both the intentions and the capacities of the churches.

"It's a trickle-down theory--one that is mostly interested in the banks and big business, not the small farmers and small business owners," Rose-Avila continued. "In the meantime, development is at a standstill while people focus their attention on the peace negotiations."

Although the churches are still providing humanitarian aid to the poor, those who deliver the aid are still sometimes harassed, according to Brooks and Rose-Avila. "One of the new, subtle forms of terror is the harassment of the spouses of church workers," said Brooks.

During his meeting last January with religious leaders, President Cristiani promised to submit legislation to create an office on religious affairs in an effort "to normalize church-state relations." Brooks asked about progress in this field. Cristiani replied that a decision to form such an office was postponed due to lack of funding by the National Assembly.

Yet, Cristiani told the delegation he had appointed the task to a "Christian" vice-minister in the Ministry of the Interior. Conversations in that ministry turned up no active program of dialogue with the churches. "The minister of the interior said he had never heard anything about it," Rose-Avila reported.

The NCC delegation also visited a memorial to the Jesuit priests and members of their household who were assassinated in November 1989. "The Jesuits expressed a concern to us that the investigation of the murders would be limited to those immediately responsible and not to the 'intellectual authors' of the atrocities," said Rose-Avila.

"There was a feeling that the Jesuits hadn't died in vain if their deaths has raised consciousness and changed public opinion to demand peace and justice in El Salvador," said Brooks. "Maybe the blood of these martyrs is the seed of peace for El Salvador," he continued.

"Some of the stories we heard from church workers about their treatment at the hands of the military and the police were simply shocking," said Ann Beardslee, co-director of the NCC's Church World Service and Witness unit. "The NCC has long advocated a negotiated settlement of this

conflict in which--as the Bible says--justice and peace will embrace. That has not yet been accomplished. So we must continue to support the churches in El Salvador and to advocate for national policies in the United States that will speed the process."

Brooks said that the Episcopal Church has been "crucial" as a broker in the Salvadoran conflict. He cited the immediate response of Presiding Bishop Edmond L. Browning to the Salvadoran crisis as galvanizing much of the rest of the American religious community to join in protests against harassment of the churches in El Salvador. The fruit of that pressure, Brooks insisted, was the release of church workers from jail, diminishing of harassment against the churches, and a pledge from the Cristiani government to open a dialogue with the churches in El Salvador.

"People of faith must continue to express their concern to members of Congress," Brooks said. He added that a bill recently passed in the U.S. House of Representatives linking continued military aid to El Salvador with continued human rights improvements is a good example of how pressure on the part of the churches has affected public policy. "We must keep the momentum going, and pressure is the key," he concluded.

--by Jeffrey Penn

90175

NIORARA CONVOCATION HONORS VINE DELORIA, SR., PIONEER IN EPISCOPAL CHURCH'S AMERICAN INDIAN WORK

SISSETON RESERVATION, S. Dak.--At the century-old rural church of St. John the Baptist, located on the high prairies and lake country of the northeast corner of South Dakota, the 118th annual session of the Niobrara Convocation assembled June 21 through June 24 to pay tribute to the life and ministry of the Venerable Vine V. Deloria, Sr., who died last February in Arizona at the age of 88.

Forty years ago this eminent Lakota leader served as vicar at St. John's and four other congregations of the Sisseton Mission before moving on to other congregations, and concluding his distinguished vocation in 1968 as archdeacon of Niobrara.

The convocation unanimously passed a resolution to include the name of the "Venerable Vine" in the Calendar of Saints of the Episcopal Church. It also called for a suffragan bishop of Indian descent for the Diocese of South Dakota and affirmed a proposal to create posts for an archdeacon for Indian work and a youth coordinator for Niobrara.

Many youth attended the convocation. Fifteen Navajo youth, as well as large youth groups from Arkansas and Virginia, joined Niobrara youth at the campgrounds for the annual summer gathering began in 1870, soon after the Dakota (Sioux) were expelled from Minnesota.

Several members of the Deloria family, scions of a line of Lakota clergy dating back 98 years to the ordination of Yankton Sioux chieftain Philip J. Deloria, hosted the memorial dinner and traditional giveaway. Deloria is honored as one of only three Americans included in the reredos of the high altar of the Washington National Cathedral.

Vine Deloria, Jr., noted Sioux author, academician and attorney, was guest speaker at the Sunday morning Eucharist. Sometimes described as an iconoclast regarding Western European Christianity, the author of *God Is Red* (1973) warned the several hundred assembled that the recent decision of the U.S. Supreme Court against religious practices of the Native American Church threatens all people of religious convictions.

"I am meeting with ecumenical leaders next week in Rapid City to strategize on a long-range religious freedom campaign to protect traditional religions from further attacks by the U.S. government and courts," Deloria announced.

The Supreme Court this spring ruled that the First Amendment will not protect Native Americans in their use of the peyote sacrament. Peyote, a cactus extract with hallucinogenic qualities, is central to worship in the Native American Church. Anthropologists think that the sacramental ingestion of peyote as a path to communion with the creator has been ritualistically used among North American Indians since A.D. 200.

"Within the coming months," said Deloria, "you can expect to hear of an arrest of clergy, likely Roman Catholic, for serving wine to minors." He said the test case to point out ongoing infringements upon non-Christian religious beliefs would likely be staged in Oregon.

The convocation of the nongeographical Niobrara deanery, which includes Indian congregations of South Dakota and neighboring dioceses, stood firmly in support of congressional action regarding treatment of Native American human remains, grave goods, sacred objects, and burial sites.

Paralleling Deloria's challenge to "rebuild the Indian family at any cost," the convocation committed itself to the work of Tolly Estes, Niobrara youth coordinator. It affirmed a proposal by Estes that Niobrara youth not only pay a return visit to Navajoland youth but also participate with Navajoland youth "in tribal dress" as pages for 1991 General Convention in Phoenix, co-hosted by Navajoland Area Mission and the Diocese of Arizona. It also endorsed Estes' proposal that Niobrara host the 1992 National Native Youth Festival.

The Venerable Philip Allen, a native of Pine Ridge Reservation, South Dakota, who directs Indian work in the Diocese of Minnesota, updated the convocation on the fast-paced progress of the new national structure for coordinating Episcopal American Indian/Alaska Native ministry. "Episcopal Council of Indian Ministry," he said, "is an outgrowth of recommendations coming from Indian people ever since the Venerable Vine served in the 1950s as an assistant secretary for Indian work at New York church headquarters."

In bringing greetings from the presiding bishop, Owanah Anderson, staff officer for Native American ministries at the Episcopal Church Center, reported that "something very positive is happening all across Indian country." She spoke of record numbers of Easter baptisms in several Indian congregations, citing 43 at one church in Navajoland and 30 on the Wind River Reservation in Wyoming. "Since the consecration in March of the Navajo bishop, I am hearing of a slow but sure new spiritual awakening. Perhaps," she concluded, "the decade of evangelism is catching on first among the first Americans."

The Rt. Rev. Steven Plummer, bishop of Navajoland, preached at Saturday night's evangelistic service during which 20 people were confirmed. A few weeks earlier Plummer had presided at the 15th annual convocation of the Episcopal Church in Navajoland where he told delegates, "It is a new kind

of road we travel now, and the trail will be dangerous and risky. But we must have vision to carry on the work entrusted to us."

Niobrara Episcopal Church Women, meeting concurrently, elected new officers. Cordelia Red Owl of Pine Ridge was elected as Itancan to succeed Cecelia Kitto.

Two Sioux priests celebrated the 28th anniversary of their ordination--the Rev. Wilbur Bearheart of Standing Rock Reservation and the Rev. Noah Brokenleg of Rosebud.

90176

ANGLICAN CHURCH OF IRELAND ORDAINS FIRST TWO WOMEN PRIESTS

A month after the General Synod of the Church of Ireland approved the ordination of women to the priesthood and episcopate, two women were ordained priests on June 24 in a low-key ceremony at St. Anne's Cathedral in Belfast.

Bishop Samuel Poyntz ordained Irene Templeton and Kathleen Young as the first women priests in the United Kingdom. These ordinations may have considerable impact on the Church of England, which does not ordain women to the priesthood, because they will not be classified as overseas clergy and may be allowed to celebrate the Eucharist in England.

"It is not an occasion for any kind of triumphalism--indeed, our happiness for some today must be tempered with concern for other faithful servants of the church who, in conscience, find this a difficult piece of history," said the Rev. Canon John Barlett, principal of Belfast's Church of Ireland theological college.

A conservative Anglo-Catholic organization in England denounced the Church of Ireland as "a Protestant sect that can no longer claim the allegiance of Catholics," alleging that future Irish Anglican ordinations will be invalid.

"Even for those who doggedly oppose women's priesthood, Sunday's event may in a certain sense be a relief," said an editorial in the **Church Gazette**. "We are now living, as a church, with the fact that some priests are women. So we have entered an entirely new phase. Instead of arguing about whether it should come to pass, we now have the opportunity to learn how to live in charity and justice with our differences."

The editorial called for a "code of conduct which will make it possible for clergy unable to accept women priests to continue their ministry without giving or taking offence and without being gratuitously penalized for their views, yet a code which does not unjustly restrict the ministry of the women."

The ordination of women may actually encourage those who have "lapsed from any religious affiliation" to take another look at the church--a "source of hope at the start of the Decade of Evangelism," the editorial continued. "For the acceptance of women can point to something even more radical--the acceptance of those rejected and marginalized for other reasons, the illiterate, the poor, the voiceless and the handicapped--into the fellowship of the People of God."

90177

ANGLICANS APPOINT FIRST FULL-TIME REPRESENTATIVE TO UNITED NATIONS

Archbishop of Canterbury Robert Runcie, in his capacity as president of the Anglican Consultative Council (ACC), has appointed His Excellency the Most Rev. Sir Paul Reeves, governor-general of New Zealand, as the Anglican Communion's first full-time representative to the United Nations.

Reeves will assume his duties early next year, after completing his five-year term as governor-general, and will have offices at the Episcopal Church Center in New York City, a block from the U.N. building.

The ACC has status as a non-governmental organization at the U.N., with particular interest in the programs of the Economic and Social Council. Reeves will coordinate Anglican contributions to the council and other units of the U.N., sharing concerns and seeking common strategies.

"The Anglican Communion is one of the few worldwide church organizations, and as such we should be able to offer some depth and breadth to discussions of global issues," Reeves said in a brief interview during a recent visit to New York. He cited environmental issues as one area where he hopes to make a difference. "After all, Christ's redeeming act is at the middle of creation--and that's how we should look at the world. We are finally understanding what has to be done to save that creation--but now we must ask how we proceed," he said.

Reeves brings a unique blend of church and government experience to his new post. A native of Wellington, New Zealand, he served parishes there and in England until elected bishop of Waiapu (New Zealand) in 1971. In 1979 he was appointed bishop of Auckland and the following year became primate of the Church of New Zealand, a post he held until his appointment as governor-general in 1985.

The Rev. Canon Samuel Van Culin, an American Episcopalian who serves as secretary general of the ACC, expressed his hopes that Reeves will be able to open up "an important new frontier for the ACC and the wider Anglican Communion."

While in New York Reeves will be available to the Episcopal bishop of New York to assist in developing an international ministry for the diocese. He will also be a resource to the faculty and student body at General Theological Seminary in New York where he will live during his three-year appointment.

90178

LUTHERANS AND EPISCOPALIANS TAKE FINAL STEPS TOWARD 'FULL COMMUNION'

After 20 years of theological discussions, Lutherans and Episcopalians are poised on the verge of an agreement that could bring the two churches into "full communion."

The text of the crucial agreement was discussed at the mid-June meeting in New Orleans of Lutheran and Episcopal theologians who now hope to hammer out a final draft at their January meeting and send it to the

churches for study, evaluation, and action at their respective conventions in 1991. If accepted there, the agreement would need ratification by the Episcopal dioceses and the synods of the Evangelical Lutheran Church in America (ELCA).

The dialogue, regarded by many as the most successful bi-lateral dialogue among churches in this country, has been using a resource document adopted by the international Anglican-Lutheran dialogues and ratified by the Lambeth Conference and the Lutheran World Federation in 1983. The *Cold Ash Report* named for the city in England where the joint working group met, defines full communion as including these elements:

- The churches are interdependent but each maintains its own autonomy;
- Each church believes the other church holds the essentials of the Christian faith;
- Members of each church may receive the sacraments in the other church;
- Clergy of one body may exercise liturgical functions in a congregation of the other body when invited to do so;
- Bishops may participate in consecrations in either church;
- Churches in the same geographical area may share common worship, study, witness, and evangelism.

In 1982 Episcopalians and Lutherans in the United States established the "interim sharing of the Eucharist" and authorized a third set of dialogues to resolve issues standing in the way of full communion.

Defining a common agreement on ministry, especially the office of bishop, has been among the more difficult issues discussed during the dialogues. During the Reformation, German Lutherans abandoned the office of the bishop because they believed Roman Catholic bishops obstructed the teaching of the Gospel. Swedish Lutherans, however, kept the historic episcopate. The Church of England has maintained the historic episcopacy, claiming an unbroken continuity of bishops back to the apostolic period.

At the New Orleans meeting, dialogue participants heard a presentation from Lutheran Dr. Michael Root, research professor at the Institute for Ecumenical Research in Strasbourg, France, on "Full Communion between Episcopalians and Lutherans in North America: What Would It Look Like?" Root said that substantial agreement among the two churches already exists on a "special welcome" at the eucharist but now the churches must move from standing together at the altar to allowing clergy to stand in one another's place. "We can stand together and in place of each other because we see ourselves as one in mission," Root said. That means bishops need to be one in oversight as not only a sign of the church's unity but in order to maintain that unity, according to Root.

Among the participants in the third set of dialogues are:

Episcopal Church--

Bishop William Weinbauer(co-chair), retired Episcopal bishop of Western North Carolina

Dr. Henry Chadwick, Cambridge University, England

Dr. J. Robert Wright, General Theological Seminary, New York

Dr. William Petersen, Colgate Rochester Divinity School, Bexley Hall, Rochester

Dr. John Rodgers, Trinity Episcopal School for Ministry, Ambridge,

Pennsylvania

Canon Stephen Platten, secretary for ecumenical affairs for the archbishop of Canterbury

Dr. William Countryman, Church Divinity School of the Pacific, Berkeley, California

Bishop Mark Dyer, Bethlehem, Pennsylvania

Bishop Richard Grein, New York City

The Rev. John Kevern, University of Chicago

Dr. Richard Norris, Union Theological Seminary, New York

Dr. William Norgren, ecumenical officer of the Episcopal Church, New York

Lutherans--

Dr. Paul Erickson (co-chair), retired bishop of the Illinois Synod

Dr. Walter Bouman, Trinity Seminary in Columbus, Ohio

Dr. William Rusch, ecumenical officer for the Evangelical Lutheran Church in America, Chicago

Dr. Paul Berge, Luther-Northwestern Seminary, St. Paul, Minnesota

Dr. Cyril Wismar, retired bishop of New England

Dr. Edward Schneider, pastor from Champaign, Illinois

Dr. Robert Goesser, Pacific Lutheran Seminary, Berkeley, California

Dr. Daniel Martensen, ELCA ecumenical office, Chicago

90179

HAINES ELECTED BISHOP OF WASHINGTON ON SECOND BALLOT

In a swift pace that stunned many observers, some 350 delegates meeting in a special convention swept aside five other candidates and elected the Rt. Rev. Ronald H. Haines diocesan bishop of the Diocese of Washington on the second ballot on June 30. Although some delegates predicted the election might require five or six ballots to choose a new bishop, Haines had a commanding lead on the first ballot and won easily on the second ballot.

Results of the second ballot, displayed on an audiovisual screen, reported the required majorities from both clergy and laity to elect Haines. According to the *Washington Post*, when the special convention realized that Haines was elected, "a gasp swept through the congregation, and delegates jumped to their feet to applaud their new leader." Later the bells of the Church of the Epiphany--where the special convention met--pealed for a half hour to announce the action to downtown Washington.

As leader of more than 39,000 Episcopalians in an area that includes sleepy Maryland suburbs, the center of the nation's political power, and a city with one of the highest crime rates in the country, Haines's job as bishop will require the kind of support represented by his easy election victory.

Haines has prodded the Episcopal Church to take an active role in addressing the pressing problems of crime, drugs, homelessness, and poverty in Washington, DC. "I want to speak to many of you in the next few months to formulate the energy we're going to need. . . to address so many of the needs we see around us," he said.

Describing "healing" as one of his first priorities, Haines has admitted

that he is faced with a challenge to forge innovative leadership "to develop ministries that bridge language and cultural differences."

The special election that chose Haines concluded a months-long search that cost nearly \$100,000 and involved narrowing a list of 300 persons to the final six candidates, including a woman and a black man. Haines had served the Diocese of Washington for four years as suffragan bishop and the past nine months as acting bishop after the sudden death of Bishop John T. Walker.

Some delegates reportedly felt that Haines's performance as suffragan--and acting bishop after Walker's death--gave him an edge over the other candidates. "The purple obviously brought out the best in him," said one of Haines's supporters in the diocese.

As bishop, Haines will become chief executive officer of the Washington Cathedral and will play a major role in naming the next dean of the cathedral. Since the long-awaited completion of the cathedral will take place in September, Haines will have the opportunity to affect the next stage in the mission of the cathedral as well as the diocese.

Haines may also wear a special mantle of influence as long as the president of the United States is an Episcopalian. President and Mrs. George Bush often attend services at the Washington Cathedral or other Episcopal churches in the city.

Haines will be installed as the seventh bishop of Washington at a festival celebration in Washington Cathedral sometime this fall after a majority of diocesan standing committees and bishops give their consent.

Haines spent several years as an engineer in private business before ordination to the priesthood in 1967. He served as rector of churches in the South Bronx and in South Carolina before becoming bishop's deputy in Western North Carolina in 1981. Haines and his wife, Mary, have six children.

90180

JUBILEE INTERNS REFLECT ON THEIR EXPERIENCES AT 'GRADUATION'

For the first time since Jubilee Ministries began sending out interns six years ago, they gathered at the end of their two-year terms to reflect on their experiences and form a network to support each other.

"In the past the interns have usually felt isolated, even angry and confused, because they didn't have a chance to get together and discuss what it meant to be a Jubilee intern," said Ntsiki Langford, director of the Jubilee Ministries office of the Episcopal Church. When the internship program was established by the General Convention in 1982, it was intended to provide some leadership for outreach ministry. Too often, however, it was treated as an employment agency and, after two years, the interns just disappeared, she observed.

"This year, for the first time, we brought them together for a period of theological reflection--to give them some sense of pride and ownership in this ministry," Langford said. "We want them to feel connected to each other in a special way so they will be advocates and role models for future interns."

Five of the eight interns "graduating" this year participated in the two-

day closure meeting in New York. The Rev. Joe Pelham, executive director of Episcopal City Mission in Boston, a Jubilee center, led the theological reflection. Elizabeth Werner, a consultant and member of an Episcopal parish in New York, led them in a team-building crafts project to emphasize the inter-relationship of the ministry. The presiding bishop presented certificates to the interns at a closing Eucharist, acknowledging their work as "faithful servants of Jesus Christ with the poor and oppressed."

"Jubilee is sending a message that we are not a funding agency--we are out to support the vision and message of the whole church in its justice ministry," Langford said. She reported that Jubilee Ministries will also attempt to draw previous interns into the network, asking them to assist with the selection and orientation of future interns.

The graduating Jubilee interns are:

1. **Catherine Campbell** interned at Iglesia Episcopal de San Marcos, Alexandria, VA, as an advocate on behalf of Salvadoran refugees in the metro Washington, D.C. area.
2. **Cynthia Gill** interned at St. Matthew's and St. Timothy's Church in New York City as an advocate for persons suffering discrimination due to language and cultural heritage.
3. **Gary London** coordinated a direct service program and taught AIDS awareness and prevention at St. Augustine's by the Sea in Santa Monica, CA.
4. **Winston Robinson** worked with Interfaith Inc., an ecumenical cluster working on the housing issue in Atlanta.
5. **Christina Ortega** worked as an advocate for housing, employment, and health rights in the Los Angeles Hispanic community while an intern at St. Athanasius and St. Paul Church.
6. **Eric Tomlinson** organized an economic justice network in Philadelphia while an intern at St. Mary's Church.
7. **Arthur Williams** led programs for the elderly while an intern at St. Philip's Church in New York City's Harlem.
8. **Andrew McThenia Jr.**, chancellor for the Diocese of Southwestern Virginia who used his legal background in advocacy for coalminer families involved in the Pittston strike.

90181

BURGESS CARR APPOINTED TO HEAD EPISCOPAL MIGRATION MINISTRIES

The Rev. Canon Burgess Carr, who has been the Episcopal Church's partnership officer for Africa since 1987, has been appointed executive for Episcopal Migration Ministries to succeed Marnie Dawson.

In announcing the appointment, Presiding Bishop Edmond L. Browning called attention to Carr's "rich experience with a wide variety of church and governmental agencies related to disaster relief, refugee affairs, and peacemaking." Browning pointed out that Carr had just returned "from a most difficult peace negotiation in his native, war-torn Liberia."

Carr grew up in Liberia, graduated from Cuttington College, and attended Harvard Divinity School. In his career he has served parishes in

Liberia, Massachusetts, and Connecticut, held several positions with the World Council of Churches, and taught at Yale-Berkeley Divinity School.

While he was general secretary of the All Africa Conference of Churches in Nairobi, Kenya, he moderated negotiations that produced an agreement to end 17 years of civil war in the Sudan.

In accepting his new position, Carr said he was building on a solid base of the Episcopal Church's involvement in refugee and migration work in the United States. "I hope to lift the profile of the church's commitment, involvement, and participation in refugee work on the international level," he added. Carr said his international experience will help him deal with what has become "a major problem in the world today--millions of people who are displaced by strife in Africa, Southeast Asia, even in Eastern Europe."

On a personal level, Carr said his appointment is important because it increases the visibility of ethnic minorities on the presiding bishop's leadership team, underscoring his "commitment to inclusiveness."

90182

RICHARD HENSHAW DEAD AT AGE 44

Richard Henshaw, who served as interim managing editor of the Diocesan Press Service in 1988, died in his sleep in Rochester, New York, on June 22 at the age of 44.

Sources at the Diocese of Rochester, where Henshaw served as communications officer and editor of the diocesan newspaper, said the cause of death was probably a blood clot resulting from a recent stroke. The death came as a surprise, since he seemed to be recovering.

Funeral services were on June 27 at St. Paul's Church in Rochester with Bishop William Burrill presiding. The Rev. Robert Wainwright of St. Paul's Church, called Henshaw a Renaissance man who regarded himself as a "Christian citizen of the world," who valued "all periods and cultures."

Wainwright, who was Henshaw's rector, called him a "Rite 1 person" who planned his own funeral service. "He was a great admirer of Cranmer" and was "a church person in his very bones," Wainwright said in his eulogy. He also had strong feelings about what was correct and had "strongly held values," yet he also believed that "everything had its own value and integrity." Therefore he was strongly opposed to what he regarded as a temptation to "homogenize" culture.

Presiding Bishop Edmond Browning sent a message that was read at the service, lauding Henshaw's "keen eye, ready wit, and just the right word of the professional journalist." Henshaw traveled with the presiding bishop during a 1987 trip to China and the Philippines.

Browning said it was Henshaw's "faithfulness to his work, his church, and his Lord" that led him to "guide our news department through a time of transition, even though that meant a personal sacrifice in being away from his family," his wife, Grace, and son, Sebastian. "For that wonderful offering we are all grateful to Richard."

90183

Press alert--

HOUSE OF BISHOPS MEETS IN WASHINGTON, DC, IN SEPTEMBER

The House of Bishops will meet at the Omni Sheraton Hotel in Washington, DC, on September 14 through September 20. Special room rates are being offered--\$105 per night for single or double, but reservations must be made by August 3. Contact the press office for the registration form, or call the General Convention Office at the Episcopal Church Center (800-334-7626).

Although the agenda is not firm yet, we plan an opening press conference with the presiding bishop and several guests on Friday afternoon, September 14, and a closing press conference at the end of the legislative session on Thursday afternoon, September 20.

Other items scheduled at this point are as follows:

- The first legislative session will be held on Saturday afternoon at 5:00 P.M. and will probably include election of a new vice president of the House of Bishops to succeed the late Bishop John Walker.

- Robert Bellah, author and sociologist from the University of California, will speak during the plenary session on Monday morning.

- Tuesday morning's session will feature a guest speaker, probably a federal government official.

- The legislative session on Tuesday afternoon will probably include the draft of any pastoral letter proposed by the House of Bishops.

- Wednesday will be spent on Capitol Hill, with briefings in the morning and individual appointments with legislators in the afternoon.

- The Thursday morning plenary session will deal with ministry issues.

- The final legislative session on Thursday afternoon will probably deal with a final statement and any motions to censure Bishop Spong of Newark or address the issues raised by the Episcopal Synod of America. (No motions have been filed yet on either issue.)

Further information on the actual agenda will be available in future issues of Episcopal News Service.



news briefs

90184

Lutheran bishop in El Salvador receives ominous warning

The Washington office of the Evangelical Lutheran Church in America has written Salvadoran President Alfredo Cristiani to register its "deep concern about what are considered death threats" against Lutheran Bishop Medardo Gomez and another church worker in El Salvador. On June 4, a telephone caller reportedly warned the bishop of "dark days ahead," and members of the Salvadoran National Guard are said to have told a church human rights worker to "be careful," after characterizing him as a "subversive of the Lutheran Church." The Lutheran Church, like a number of other faith groups, has long ministered to the poor in El Salvador. Salvadoran government officials have viewed such endeavors as a form of aid to anti-government combatants.

Former United Thank Offering recipient honored by President Bush

The Kum Ba Yah Association of Lynchburg, Virginia, which got its start with a \$9,000 grant from the United Thank Offering, has been named one of President Bush's "Thousand Points of Light" in recognition of its volunteer-driven community service programs. The daily award is given to organizations that encourage volunteerism without relying on government money. With only one full-time employee and between 500 and 1,000 volunteers, Kum Ba Yah provides an extensive ministry to needy individuals and families, including single working parents, the deaf, and the physically disabled. It also pools its resources with other groups to help operate a summer camp, an adult-care center, and other community programs. The agency is financially supported by 50 congregations of Roman Catholics, Jews, and Protestants, including five area Episcopal churches.

Vatican proscribes public dissent by theologians

The Vatican has announced that Roman Catholic theologians have no right to publicly dissent from church teachings. The June 26 statement, issued by the Congregation for the Doctrine of the Faith, said that theologians must air any doctrinal objections in private with church officials, whether disagreements of opinion concerned papal pronouncements or ordinary church teachings that are subject to revision. The document maintained that open criticism had caused the church "serious harm." Informed observers have speculated that the directive, titled "Instruction on the Ecclesial Vocation of the Theologian" and approved by Pope John Paul II, is aimed at curbing the generation of independent-minded Roman Catholic theologians who

have emerged following the Second Vatican Council (1962-65). In commenting on the Vatican's action, the Rev. Richard A. McCormick, a University of Notre Dame professor of theology, said, "Vatican officials have the attitude that the ability to dissent is somehow a grant from ecclesial authority when in fact it is rooted very deeply in the contingency and imperfection of human knowing."

Reform Judaism's rabbinate welcomes practicing homosexuals

The Central Conference of American Rabbis, Reform Judaism's rabbinic body, voted on June 25 in Seattle to openly accept the membership of practicing homosexuals. Following an intense debate, the largest branch of American Judaism resolved by voice vote that "all rabbis, regardless of their sexual orientation, be accorded the opportunity to fulfill the sacred vocation which they have chosen." A minority of the gathered rabbis had pointed to Leviticus 18:22, and its characterization of homosexuality as "an abomination." But Rabbi Yoel H. Kahn of San Francisco, in speaking approvingly of the measure, said, "I believe that our understanding of what God wants of us has changed." Spokesmen for Orthodox Judaism, which considers homosexuality a sin, condemned the Reform body's action.

Roman Catholic bishop excommunicates two in Texas

Roman Catholic Bishop Rene Gracida of Corpus Christi, Texas, formally excommunicated the director of a Texas abortion clinic and an obstetrician in June, and has twice warned a second abortion clinic director with a similar fate. While several other Roman Catholic bishops in the United States have raised the specter of excommunication as part of their antiabortion efforts, the Texas bishop is apparently the first since 1985 to impose the sanction, which prohibits a Roman Catholic from receiving all sacraments except penance. Bishop Gracida said the excommunications would be rescinded only if there was "a sincere and total repentance and confession concerning the sin of abortion." The two women and one man who have been the focus of the bishop's actions have all vowed to retain their abortion-related positions and their affiliation as Roman Catholics.

Christian Scientists found guilty of manslaughter in Boston

On July 4 a Boston jury found two Christian Scientists guilty of manslaughter in the death of their two-year-old son. David and Ginger Twitchell had treated their son Robyn's fatal bowel obstruction with prayer rather than medical attention in April 1986. The couple, facing up to 20 years in prison, were sentenced to 10 years' probation, on the condition that they take their three other children to a pediatrician for regular examinations. The decision has been appealed by the Twitchells' lawyers. The verdict marked the fourth time in 15 months that Christian Scientists have been convicted in cases involving the death of their children. In the Twitchell case, the jury's decision apparently hinged on whether the parents knew how serious their son's condition was. After the sentencing, Nathan Talbot, a spokesman for the Christian Science Church, said: "The judge in effect tried to take the heart out of Christian Science. You cannot untangle spiritual healing from Christian Science."

Episcopal Church personnel meet to upgrade business skills

Administrators, treasurers, and other financial personnel representing

one-third of the dioceses in the Episcopal Church met on May 29 through June 3 to improve their business skills. Participants at the second annual Episcopal Church Business Management Institute were offered workshops and presentations focusing on the legal, tax, accounting, and personnel needs of diocesan offices. The gathering also afforded "an opportunity to standardize work done in dioceses throughout the church," said Executive Council member Vince Currie, who was instrumental in shaping the conference. The institute was held at the Virginia Theological Seminary in Alexandria, which will also be the site of next year's meeting, scheduled for May 28 through June 2, 1991.

Colorado religious leaders protest nuclear plant reopening

Religious leaders from 10 Denver-area denominations said they would do "everything in our power" to prevent a Denver nuclear weapons plant from reopening until adequate environmental and safety standards were fully assured. The religious leaders' concerns were made known in a statement presented on June 18 at a federal government public hearing on the plant's future. The signatories included bishops of the Episcopal, United Methodist, and Evangelical Lutheran churches. Federal officials recently said that the nuclear facility, which had suspended its processing of plutonium in November 1989, might resume operations this summer.

Christian Reformed Church approves women ministers

On June 19, during its Synod in Grand Rapids, Michigan, the Christian Reformed Church voted to open all church positions to women, thus recognizing for the first time the right of women to become elders and ministers. The decision, approved by a slender 99-84 vote margin, will, however, not go into effect until the 1992 Synod ratifies relevant changes in the denomination's Church Order. Nevertheless, plans are already underway to make a synodical history and biblical interpretation of the issue available to the church membership, in an effort by church leaders to ease the 314,000-member denomination through what is expected to be a demanding transition.

Worldwide nominations urged for head of Anglican Communion

Addressing the Manchester (England) Diocesan Synod on June 16, Bishop Stanley Booth-Clibborn said that "a clear recognition of our changing situation" demands that Anglicans consider non-United Kingdom nominees for the position of archbishop of Canterbury. "There are, for example, far more worshipping Anglicans in Nigeria than there are in England today," the bishop said.

Virginia embarks on Decade of Evangelism with imaginative note

The Diocese of Virginia is marking the onset of the Decade of Evangelism with an uninterrupted year-long cycle of prayer during which each of its 180 parishes will alternate as the diocese's "spiritual headquarters." The effort began on May 23 with a diocesan-wide day of prayer and fasting, and will continue to the Day of Pentecost, May 19, 1991. The inventive plan emerged from the diocese's 195th Annual Council, held in Richmond earlier this year, and calls on each congregation to pray during a time period that is proportional to the parish's size. Two parishioners will generally be assigned for each hour of prayer, with the year-long cycle expected to involve some

16,000 Episcopalians, or roughly a quarter of the diocese's baptized members.

Australian Lutherans to weigh proposals for restructuring

The Lutheran Church of Australia will take up issues concerned with restructuring during its national meeting in Canberra on July 6 through July 12. In particular, it will consider a proposal to redesignate its national and district leaders "bishops," rather than "presidents," and to emphasize their pastoral, rather than their administrative, roles.

British Anglo-Catholics launch "provisional" alternative movement

Over two hundred British "alternative Anglo-Catholics" met in London on June 9 and agreed to form a nationwide network for those in the Church of England's Catholic movement who hold liberal views. Speaking to the "Affirming Catholicism" conference, the Rev. David Hutt, vicar of All Saints' in London, pointed to what he called the domination of Catholic societies "by those who in an aggressive or in a subtle way have claimed the sole possession of the truth." Participants stressed that the evolving association was a movement "with a provisional theme to it" rather than a party within the church. The conference was held at the urging of Bishop Richard Holloway of Edinburgh, a firm supporter of the ordination of women priests. The new grouping plans to hold a residential conference in York from July 2 to July 5, 1991.

God no longer protects our nation, Southern Baptist official says

The United States is now in the fifth of seven stages leading to its destruction by God as a nation, according to the Rev. Avery Willis, an official of the Southern Baptist Sunday School Board. Addressing a National Prayer Conference gathering held in New Orleans on June 7 through June 9, Willis said, "The war in Vietnam should have been a clear signal that God was not protecting us any more." To substantiate his warning, he cited statistics indicating that violent crime, child abuse, and the federal prosecution of politicians have risen drastically since 1963.

Majority of Bay Area churchgoers oppose gay clergy

A *San Francisco Chronicle* poll has found that weekly churchgoers in northern California, an area long known for its liberal views, oppose the ordination of homosexuals into the clergy by nearly a two-to-one ratio. Fifty percent of the regular church attendees questioned in the March 16-19 poll opposed hiring gay people as clergy, twenty-eight percent favored employing them, and twenty-two percent were undecided. Ironically, the poll also found that support for gay and lesbian clergy increased markedly among those who attended church on only a monthly or yearly basis. When all Bay Area residents were considered, 48 percent favored ordaining homosexuals, as opposed to 42 percent nationwide. The *Chronicle* poll did not distinguish between celibate and sexually active homosexual ministers.

North Carolina women weave a mission imperative

Fifteen Episcopal Churchwomen from North Carolina were recently offered hands-on involvement "in proclaiming and serving God's Kingdom throughout the world." The women from the Church of the Messiah in Rockingham, North Carolina, had learned of the Southwell Mission in the Diocese of Grahamstown, South Africa. A letter from the Grahamstown

diocesan bishop's wife told of the sorry state of the cassocks worn by the mission's deacons. Measurements for ten cassocks were enclosed. The North Carolina women, assisted by master seamstress Elizabeth Moore, set to work on the project, and today four completed cassocks are on their way to South Africa. The Rockingham women only regret that six of the ten cassocks remain to be done. Are there any takers out there for any part of this challenge? For additional information--and measurements--contact Frances Cox-Taylor, Church of the Messiah ECW, Route 4, Box 307, Rockingham, NC 28379.

Swiss Protestant churches rename their annual Lenten appeal

The Federation of Protestant [Reformed, Methodist] Churches of Switzerland voted at its assembly in mid-June to change the German-language name of its annual Lenten appeal to "Bread for All." It had previously been called "Bread for Brothers" in German. In French, it will continue to be known as "Bread for the Neighbor."

Evangelical bodies in two Germanys to work toward reunification

The federations of the Lutheran, United, and Reformed Landeskirchen (regional churches) in East and West Germany have established a commission to reunify the churches. Church union is expected to follow the political reunification of the two German states, which is tentatively scheduled for around the end of this year.

Church activity declines in East Germany

Since the dismantling of the Berlin Wall last November, East German churches have experienced a marked decline in church attendance and involvement in religious education, according to a report recently issued by East German religious leaders. The churches had served as a focal point for dissident movements prior to the fall of the Communist regime.

New Zealand council to upgrade church unity efforts

The Negotiating Churches Unity Council in New Zealand is planning to reorganize itself in order to more effectively promote church unity. The council hopes to enhance cooperation among Anglican, Disciples, Methodist, Reformed (Presbyterian, Congregational), and multid denominational representatives.

Lutheran group sharply denounces "the office of the papacy"

The Lutheran Church--Missouri Synod's Commission on Theology and Church Relations characterized "the office of the papacy" as the "antichrist" in its recent report on "eschatology and millennialism." The designation is a reiteration of various Lutheran doctrinal texts that see the papacy as a reaffirmation of the 16th-century Council of Trent.

Church of England's investment policies challenged on ethical grounds

The Anglican Diocese of Oxford, England, has withdrawn over four-million dollars worth of reserves from the Church of England's Central Board of Finance and charged that the board has not dissociated itself from South Africa-related investments. The Diocese of Oxford has decided to transfer its assets to the Allchurches Amity Fund, which, the diocese contends, promises a more ethical and financially rewarding return. Richard Harries, the Oxford

diocesan bishop, is part of a group that has taken the Church of England Church Commissioners to court over the issue of investment policies. The Board of Finance manages about \$1.25-billion worth of funds on behalf of church bodies.

AIDS threat increases for missionaries in Third World

Missionaries in Africa and other parts of the Third World face a mounting AIDS threat because of "insufficient medical hygiene," according to an official of the German Evangelical Alliance. The reuse of disposable syringes was mentioned by the official as a particular problem.

Swiss Old Catholics to allow women priests

The Christian [Old] Catholic Church of Switzerland decided at its mid-June synod that ordaining women as priests is not contrary to "the faith of the church." The church also announced that it will hold a special session on the issue prior to its regularly scheduled June 1991 synod. Old Catholics currently ordain women as deacons in several countries, including Switzerland. In Germany, Old Catholics have already approved the ordination of women as priests.

PEOPLE

Murray Somerville will become the organist and choirmaster at Harvard University in September. He is currently choir director at the Cathedral Church of St. Luke in Orlando, Florida. During his 10-year tenure at the Cathedral Church of St. Luke, Somerville, 42, also founded the Orlando Deanery Boychoir in 1981 and directed Orlando's Bach Festival Choir.

Arthur Simon, president of Bread for the World, a national Christian group that works to reduce hunger through public policy, announced on June 26 that he will be leaving the organization no later than the end of 1991. Simon founded the agency in 1972, after serving as pastor of Trinity Lutheran Church on New York City's Lower East Side. Under his leadership, the group grew from a handful of activists to an ecumenical membership of 45,000. Bread for the World has played an integral role in securing the passage of a number of legislative measures, including the \$250-million congressional increase in the Special Supplemental Food Program for Women, Infants, and Children. A search process for Simon's replacement is now underway.

The Rev. Frank J. "Jeff" Terry was elected bishop of the Diocese of Spokane on June 2. He was selected on the seventh ballot of a special diocesan convention. Terry, 51, has served as rector of All Saints Episcopal Church in Richland, Washington, for the past 10 years. He will be consecrated in late October and will assume his office on January 1, 1991, upon the retirement of the present bishop, the Rt. Rev. Leigh A. Wallace. The Diocese of Spokane includes eastern Washington and northern Idaho.



news features

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CHURCH IN BRAZIL OBSERVES CENTENNIAL, ENTERS NEW CENTURY WITH VIGOR AND SERIOUS CHALLENGES

by James Solheim and Jeffrey Penn

A century after two graduates of Virginia Theological Seminary began mission work in Brazil, the Episcopal Church of Brazil is celebrating its centennial with a grimly realistic assessment of the economic crisis facing the nation--and a hopeful look at the future of its work.

"To celebrate a centennial today is more an act of faith than an assertion of triumph," Presiding Bishop Edmond Browning said in his June 3 sermon in Porto Alegre. It was in that southern city that missionaries James Watson Morris and Lucien Lee Kinsolving "opened the Book of Common Prayer in a public act of worship, thereby bringing to this huge and wonderful country the distinct Christian witness of Anglicanism," Browning reminded the congregation in his Pentecost sermon at the cathedral.

While acknowledging the immense problems faced by Brazilian society--the largest third-world debt, rampant inflation and unemployment--Browning added that the Episcopal Church in Brazil had "embarked anew on a voyage of self-discovery, of discerning anew the gifts with which you have been graced." The church also issued "a challenge to your mother church to join you in a new partnership, one based on new realities, for new times." The presiding bishop accepted the challenge and announced that he will appoint several members to join a commission "to begin to construct this new partnership."

The Episcopal Church of Brazil became a missionary diocese of the Episcopal Church in the USA in 1907 and became the 19th province of the Anglican Communion in 1965. By the time it became financially independent in 1982, it was obvious the national economic crisis made complete independence unrealistic. About 90 percent of the church's clergy, for example, need other jobs to support their families.

"The church in Brazil did not collapse, as some predicted, and it is now showing signs of new life," said the Rev. Patrick Mauney, the Episcopal Church's ecumenical officer who joined Browning on the trip to Brazil. "It is emerging from a very difficult period as a healthier church, one that is related more closely to the rest of the Anglican Communion," he said.

Mauney said he and the presiding bishop were received very warmly because it was obvious they had come to listen. "The presiding bishop expressed an eagerness to hear how the Brazilians might educate Americans

on moral and ethical issues--especially the effects of indebtedness," Mauney added. "They have powerful stories to tell, stories that the rest of us should hear."

Mauney said that the new partnership was important because "Brazil is an example of how a diocese moving toward independence should not be handled. They were left autonomous but unable to do mission." A new partnership might provide a more positive model.

"Lack of resources will continue to hamper them in their mission, but they are excellent stewards," Mauney said. "They are poised to be a dynamic new force in Brazilian culture--and in the rest of the Anglican Communion," he asserted. He said the church has been blessed with some strong new leaders, it has a very ecumenical spirit and is working well with other churches in Brazil, and it is emphasizing lay training. And women are playing an increasingly important role in shaping the church's mission.

Problems require bulldozers, not hand trowels

A three-day meeting that coincided with the centennial celebration, the Anglican Women's Encounter (AWC), brought 160 women from seven dioceses to plan for new involvement of women in the life of the church and society.

"The conference was guided by a vision that women need to claim their own power as leaders--to transform their secondary roles to primary roles," said Ann Smith, executive of the Office of Women in Mission and Ministry for the Episcopal Church, who attended the conference.

"The strong message for women that they should no longer be victims of oppressive structures in their families, church, and society was creatively conveyed throughout the three days of the meeting," Smith said.

Regina Weber, a representative of the Latin American Council of Churches, told the AWC participants to see power in the light of courage. "The big problems we face in Brazil need bulldozers, not hand trowels. We need interdependence of male and female--not the traditional dependent relationships--if we are to build a new society," she said. "Men will not break the bonds of dependency, therefore women must be willing to move into new relationships."

"The conference assured women that they could make a difference--both for the church and the society," said Elizabeth Miller, the Christian education coordinator of the Diocese of Pennsylvania, who attended the conference and the centennial celebration. "I saw an eagerness to be involved in social change on the part of women, and a desire to learn how to do that," she said.

Miller said that there is "a new generation of young women" who are challenging the traditional role of women in the Brazilian church. "The conference encouraged women to look at industrious women in the Bible. Participants realized that they could make a difference--like Queen Esther in the Old Testament," Miller said. "As a result, many of the women went away from the conference asking how they could improve life in their local communities."

Many of the Brazilian women would return to assist the poor in nearby neighborhoods, according to Miller. "One woman said she would return to help train poor women in a nearby slum to sew. Another would involve women in Bible study."

Miller saw the struggle of women within the church and society as a mirror of the church's own challenge to do mission into a new century.

"The problem of the Brazilian debt reaches down to the women and children," Miller insisted, "and the church must figure out how to deal with the people who are affected. Throughout my visit I saw a great deal of anxiety because the Brazilian government has frozen bank accounts for a year. The condition of the poor and the unemployed is serious."

Miller reported that church-related schools have had a particularly difficult time making ends meet. "A lot of poor people send their children to the church schools. Since their salaries have been cut, they cannot afford to pay for schooling," she continued. "Therefore, many of the schools are operating under severe debt, and may have to cut back or even close down."

Miller visited one rural school that had been damaged by spring floods. "They haven't had money to do anything but clean up. None of the schoolbooks has been replaced yet," she said.

In spite of hardships, the churches and schools continue to function. "We saw tremendous concern in the church and schools about the environment and the burning of the rain forests in Brazil," Miller reported. "Children drew pictures about this and asked their teachers whether there would be any trees left when they grow up," she said. "Even the children realize that they have a responsibility in the future of their country."

Miller said that she believes the challenges ahead for Brazil and the Episcopal Church in that country will require the efforts of everyone. "On the surface it is hard to see how the church will make a difference in the life of the majority of the people in Brazil," she said. "Yet, in spite of all the obstacles, I am optimistic because I have seen that the church is making a difference in changing the lives of its people," she continued. "I don't think anyone has pulled the wool over their eyes. The Brazilian church realizes that it has tremendous challenges ahead, and it is committed to finding a way to make a difference."



reviews and resources

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Working Class Ministry Conference scheduled for September

The seventh annual Working Class Ministry Conference will meet on September 6 to September 8 at the Alverna Retreat Center in Indianapolis, Indiana. The conference will include a variety of workshops aimed at providing skills, information, and models for clergy and lay people who are involved with working-class congregations. A board meeting and elections will also be held. The Rt. Rev. Charles Irving Jones, bishop of Montana, will be the conference's featured speaker and theologian-in-residence. For additional information, contact Sandy Elledge at APSO, P.O. Box 1007, Blacksburg, VA 24063, or (703) 552-3795.

Church Women United to celebrate its golden jubilee

On December 14, Church Women United (CWU), the nation's largest ecumenical body of churchwomen, will launch its 50th anniversary celebration, which will culminate in a Jubilee Assembly on November 8 to November 11, 1991, at the Clarion Hotel and Convention Center in St. Louis, Missouri. Claire Randall, CWU's national president, said that the organization of Protestant, Roman Catholic, and Orthodox women "will explore, as a community of faith, the biblical concept of a jubilee year as a time for forgiveness and concrete acts of charity, justice, and compassion." The assembly will also mark the end of "Imperative, Assignment: Poverty of Women," the CWU campaign begun in 1987 that has focused on the root causes of poverty among women and children in the United States.

UEC recycling plan for service-agency materials

The Resource Center of United Episcopal Charities (UEC) in Chicago is creating a clearinghouse of resources for service-oriented agencies. Its plan is straightforward, and free. An agency needing promotional, informational, or thematic materials to complete a project will simply contact UEC. The Resource Center checks its files, and then sends the agency relevant brochures, posters, newsletters, or other items. The recipient agency adapts the materials to its own purpose, or uses them as a stepping-off point for fresh ideas. UEC can also supply the name of the originator of the items, so it's conceivable that an agency could borrow mechanicals or other artwork. Organizations are also encouraged to donate potential resources to UEC. The Resource Center is looking for campaign-style materials, though bylaws, applications, budget layouts, articles of incorporation, and other forms are helpful. A donating agency could in many cases see its own ideas gain a second life of still wider influence. For further information, write to

Resource Center, United Episcopal Charities, 65 East Huron Street, Chicago, IL 60611-2728; or contact the Rev. Canon George W. Monroe by telephone at (312) 751-4200 or by fax at (312) 787-4534.

Conference on AIDS interfaith ministries to meet in September

The AIDS National Interfaith Network (ANIN) will hold its second annual conference on AIDS interfaith ministries from September 16 to September 18 at the Bismarck Hotel in Chicago. The conference will enable persons committed to HIV/AIDS ministries to share their experiences, ideas, and concerns in a supportive atmosphere. A wide-ranging agenda will include plenary sessions on care giving, education, and the mission of ANIN. Workshops will address numerous issues, such as community organizing, homophobia, spirituality, and children, youth, and women with AIDS. A program fair featuring displays by various HIV/AIDS organizations will run concurrently with the activities. For conference brochures, registration materials, or additional information, contact Doug Mikkelsen, Project Coordinator, AIDS National Interfaith Network, 475 Riverside Drive, 10th floor, New York, NY 10115, or telephone (212) 870-3439.

New Episcopal Children's Curriculum to be issued in 1991

A new church school curriculum is being developed by Virginia Theological Seminary's Center for the Ministry of Teaching. "There has been a real yearning for material that is attractive, age-appropriate, and thorough --and that has a definite Episcopal and Anglican flavor," explained Locke E. Bowman, Jr., the general editor of the project and a professor at the Virginia seminary. The *Episcopal Children's Curriculum* will be introduced in phased stages, with the preschool-kindergarten level becoming available in the late spring of 1991. The program for grades 1 and 2 will be brought out in 1992, grades 3 and 4 in 1993, and grades 5 and 6 in 1994, enabling classes that began the curriculum in its first phase to continue its use. Contemporary ethical issues will comprise an integral part of the curriculum's foundation. Morehouse Publishing, long associated with the Episcopal Church and based in Harrisburg, Pennsylvania, and Wilton, Connecticut, will both publish the materials and distribute them worldwide.

Video to stress relevance of Bible

A new video titled *Using the Bible as a Resource for Ministry* will be released on September 1 by the Episcopal Radio-TV Foundation in Atlanta. The video will serve as a practical teaching course for integrating the Bible into one's own life and ministry, and will feature the Rev. Dr. Charles Winters, professor of Christian Ministry at Seabury-Western Theological Seminary in Evanston, Illinois. The Rev. Louis C. Schueddig, the video's executive producer, said that a recent Gallup poll indicating that Episcopalians rarely read the Bible was a primary impetus behind the project. *Using the Bible as a Resource for Ministry* will contain two 90-minute cassettes, with each offering three half-hour sessions. It will cost \$89.95, and can be ordered through Morehouse Publishing at (800) 877-0012.

